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VOL. I.

AUGUST, 1888.

No. 8. *Sermonary*

BRAZILIAN MISSIONS.

A
MONTHLY BULLETIN
OF
MISSIONARY INTELLIGENCE.

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BROOKLYN, N. Y.

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 **BEWARE OF IMITATIONS.** 

Brazilian Missions.

VOL. I.

BROOKLYN, N. Y., AUGUST, 1888.

No. 8.

EMANCIPATION.

OUR readers will doubtless be glad to read the full text of the law recently enacted whereby slavery has been forever abolished in Brazil. We give in full the official proclamation.

The Princess Imperial Regent, in the name of His Majesty the Emperor Sr. Dom Pedro II., makes known to all the subjects of the Empire that the General Assembly has decreed and she has sanctioned the following Law :

ARTICLE I. — From the date of this Law slavery in Brazil is declared extinct.

ART. II.—The dispositions to the contrary are revoked.

It is therefore ordered to all authorities to whom the knowledge and execution of the said Law belongs, that they shall execute and cause to be executed all therein contained.

The Secretary of State for the affairs of Agriculture, Commerce, and Public Works, and *ad interim* of Foreign Affairs, Bacharel Rodrigo Augusto da Silva, of the Council of His Majesty the Emperor, will have it printed, published, and distributed.

Given in the Palace of Rio de Janeiro on the 13th of May, 1888, the 67th of independence and of the Empire.

PRINCESS IMPERIAL REGENT.

The following statistics, selected from an extensive table published in the *Rio News*, are of interest as showing the progress and the cost of the liberation movement.

SLAVE population registered under the law of 1871, the registry closing Sept. 30, 1873.	1,540,796
Idem census of 1872	1,476,567
Estimated population on June 30, 1885, according to official records.....	1,133,228
Registered population under the law of 1885, the registry closing March 30, 1887.	723,419
Total official valuation of the same. *\$242,612,605	
Liberations through the Emancipation Fund (law of 1871), 1871 to 1888, 16½ years.	32,436
Cost of same to Emancipation Fund. \$8,743,815	
Cost to private savings of the slaves. \$622,947	
Total cost of liberating 32,436 slaves \$9,366,762	
Estimated number of voluntary liberations, over 100,000; official liberations deaths, freed on reaching 60 years, etc., from March 30, 1887, to May 13, 1888—say....	123,419
Estimated number of slaves liberated by Act of May 13, 1888.....	600,000
Total value of same, calculated on <i>per capita</i> average of 1887.....	\$193,172,544

Up to the passage of the present law all legislation on the subject has had in it a large element of *sham*. The first law, known as the Rio Branco law of 1871, looked fair enough on the face, and made ample provision for the protection and, to a certain extent, education of the children of slave mothers. The fact is, however, that these children remained in the custody of the masters of their mothers and were virtually slaves. They were subject to purchase and sale, though this was done with a little twist in the phraseology of the conveyance.

The *Saraiva-Cotigipe* law of 1885 was also circumvented by the cunning slave owner backed by a slavocratic Government. The sexagena-

* In changing the Brazilian money into American Currency, we value one *milreis* as equal to forty-eight cents.

rians, which that law should have reached promptly, were most of them in bondage when the present law was passed. The number of adult slaves affected by the present law is estimated in the tables above to be 600,000. The children born nominally free under the law of 1871 are still, many of them, in charge of their mother's ex-masters, and every trick known to sharp lawyers is being employed to retain control of them. The nation, however, is wide awake on the subject and we may safely predict that these unfortunate *ingenuos* will be protected. Including these, we may say that a round million of captives have been freed by the law of May 13.

Thrown upon their own resources utterly unprepared for the duties of citizenship, bowed down by the weight of ignorance and vice resulting from their previous condition, these poor unfortunates, children of our Common Father, deserve and should receive the sympathy, the prayers, and the help of God's people everywhere.

FREEDOM IN BRAZIL.

Written to commemorate the Rio Branco law of 1871.

With clearer light, Cross of the South, shine forth
In blue Brazilian skies ;
And thou, O river, cleaving half the earth
From sunset to sunrise,
From the great mountains to the Atlantic waves
Thy joy's long anthem pour.
Yet a few days (God make them less!) and slaves
Shall shame thy pride no more.
No fettered feet thy shaded margins press ;
But all men shall walk free
Where thou, the high-priest of the wilderness,
Hast wedded sea to sea.
And thou, great-hearted ruler, through whose mouth
The word of God is said,
Once more, " Let there be light ! "—Son of the South,
Lift up thy honored head,
Wear unashamed a crown by thy desert
More than by birth thy own,
Careless of watch and ward ; thou art begirt

By grateful hearts alone.
The moated wail and battle-ship may fail,
But safe shall justice prove ;
Stronger than greaves of brass or iron mail
The panoply of love.
Crowned doubly by man's blessing and God's grace,
The future is secure ;
Who frees a people makes his statue's place
In Time's Valhalla sure.
Lo ! from his Neva's banks the Scythian Czar
Stretches to thee his hand,
Who, with the pencil of the Northern star,
Wrote freedom on his land.
And he whose grave is holy by our calm
And prained Sangamon,
From his gaunt hand shall drop the martyr's palm
To greet thee with " Well done ! "
And thou, O Earth, with smiles thy face make sweet,
And let thy wail be stilled,
To hear the Muse of prophecy repeat
Her promise half fulfilled.
The voice that spake at Nazareth speaks still,
No sound thereof hath died ;
Alike thy hope and Heaven's eternal will
Shall yet be satisfied.
The years are slow, the vision tarrieth long,
And far the end may be ;
But, one by one, the fiends of ancient wrong
Go out and leave thee free.

John G. Whittier.

AN OUTPOURING OF THE HOLY SPIRIT.

A COUPLE of weeks or so ago, a stranger appeared in the editorial office of the *Imprensa Evangelica*. He was young, handsome, and extremely attractive in his manner and appearance. A few words from him showed that he was rejoicing with all his heart in his recent conversion to Christ.

He said that he had been one of the number, sadly large, who, using their intelligence, lose faith, first in Romanism, and then in all religion. Some time ago, however, he had bought a Bible, chiefly because the priests forbade it, and had commenced its study. The result had been an awakened interest and a disposition to learn more of the gospel.

So when he received a letter from Lieut. Braz Nogueira, a prominent

member of the Botucatu church, asking if he would open his house for the preaching of the gospel, he had cordially consented.

With glowing heart he told of the progress of God's truth. His own heart had opened to it after a short conversation with the pastor, before hearing a single sermon. Besides himself, no less than *sixty* persons had accepted the gospel, and given proof, in the midst of severe persecutions, of the depth of their faith.

Said he, "It seems to us there, who are reading the Bible for the first time, that the Spirit of God has come down among us as he did in Jerusalem at Pentecost."

We alluded to this work of grace in a back number, then having only meagre details. We are glad to have now a narrative from the pastor himself, Rev. J. R. Carvalho Braga.

"I have tried in the following lines to give in outline an account of a journey to the township of Bella Vista [The common name for this district is the one given in our former article, *viz.*, Rio Feio.—ED.], distant thirty-six miles from my home in Botucatu.

"One day last year there came to this city Sr. Francisco Alves da Cunha, citizen of Bella Vista, on a visit to his friend, our brother Lieutenant Antonio Braz Nogueira. The conversation soon turned to the evangelical religion, and that night he attended family worship. He was invited to attend public worship, but would not consent. Hesitation and fear impeded his steps, but the good seed was not sown in vain.

"A good while later Sr. Cunha returned to Botucatu, this time accompanied by his wife. His friend Antonio Braz renewed his invitation to go to public worship, and this time it was accepted. The word of the

gospel sunk deep into their thirsty souls, like dew on dry land, and there sprang up the desire to hear the same teaching in their own home.

"Sr. Braz told me this, and offered to go with me. Nearly a year passed before it was possible for me to heed the request. [No wonder! This pastor's flock of over 300 members is scattered over a territory, 250 miles wide. The first railroad has just come within ten miles of Botucatu.—ED.]

"On the 12th of March, however, we started, and passed the night in Rio Bonito. There we visited the vicar, padre Francisco José de Miranda, an old acquaintance of Sr. Braz. On the 13th we arrived at Bella Vista. Owing to the kind offices of Sr. Fernando José Perpetuo [his host, and our visitor.—ED.], Sr. Cunha, and Sr. Joan Machado, the village magistrate, I was able to preach in the hall of the public school to an attentive and respectful audience.

"On the 14th I explained the Lord's Prayer. The hall was filled to overflowing with people listening with the deepest interest to the reading of the Gospel, when a crowd of rowdies came to interrupt us with cries and shouts, accompanied by loud beatings on tin cans. It was necessary to pause. No one left the hall. At the order of the magistrate the disturbers retired, and the preaching continued.

"On the 15th I went to visit the brethren of the Guarehy church, living in the Stone Tower District, twelve miles from Bella Vista. I told them that the Holy Spirit was working powerfully and effectually in many hearts, convincing them of their sins, and leading them to repentance and faith, and I invited some brethren to help me with the singing. My invitation was accepted. The elder, Joao David Musel, his brother José, and their sons, and other brethren, accompanied me, and by the 17th we were in Bella Vista

once more, to go on with the good work.

"On arriving, however, we learned that the padre of Rio Bonito had written a letter to one of his parishioners in Bella Vista, giving him certain orders against us, and that in virtue of these orders, we were to be expelled by brute force. I conversed with the excellent *sub-delegado*, Sr. Joao Machado, concerning the threatening rumors against us, and he assured us that nothing would happen, for he was sure of the peaceful disposition of the citizens of Bella Vista.

In fact, the preaching was not interrupted that day, nor the following, which was Sunday, when I preached twice. At night I bid the people farewell, thanking them for their kind attention. They remained under the most powerful influence of the truth. After each preaching service, I distributed quantities of tracts, which were eagerly received.

On the 19th, I returned to Bella Vista with Sr. Braz. The padre made a great effort to prevent the entrance of the truth. Bella Vista has no priest. It belongs to the parish of Tatuhy, but by consent of the vicar there, it is served by the vicar of Rio Bonito.

A certain friar Theodore, a Franciscan, who for a long time has sold letters of indulgence in those parts, was in Bella Vista some months ago, and the people say he advised them, if ever any Protestant came there to preach, to stone him out of the town. A lady who had a Bible showed it to this friar, and told him that she always read it, and enjoyed its reading. The friar took the book at once, and, tearing off the cover, threw the leaves into the fire, saying: "This is a Protestant book. If any one here reads these books, I curse him in the name of God and the Virgin Mary!"

Thank God, all did not heed such foolish counsel! The Bible is to-day in many hands in Bella Vista, and is being read with interest. A lot has

been offered to build a church. We have good hopes that the seed has not fallen on stony ground!

AN OUTBREAK OF PERSECUTION.

WE translate from the *Imprensa Evangelica* the account of Sr. Braga's second trip to Bella Vista.

In the short space of one month after the first preaching of the gospel in Bella Vista, great was the power of God to bring the certainty of His Word to hearts thirsting for righteousness. No less than sixteen families received the truth with gladness; it was necessary to return without delay to receive, by profession of faith and baptism, these first-fruits of our work in Bella Vista.

Returning from a long journey, I only had time to put in order some pressing business, and on the 30th of last month (April) I was again on the road, taking with me one of my boys. We arrived at Bella Vista on the 1st. On the 3d we were preparing for the evening worship, when the bells began to ring. The people came together from different quarters, and after sending up a few rockets they commenced to repeat prayers. These devotions finished, it was already night.

By the cries which were soon heard in front of the church, we perceived that some attack was being prepared, and so we shut and locked the doors and windows of the house where we were met for worship. It was about seven o'clock at night. The house was surrounded. A line of men, armed according to the custom here, shut us in on all sides. Flight was impossible. The most insulting epithets were hurled at us. The racket made with their knives against the fence palings, the cracking of whips, the threatening and shouts, did not allow us even to converse.

Our assailants withdrew for a little to drink, but soon returned

with redoubled fury. There was a moment when we thought the house would be broken into. It was a troubled time. We were about forty persons, the half being women and children. We kneeled in fervent prayer to God, asking Him to protect us, and to have mercy on our enemies. We had not finished when the angry mob withdrew from the house, remaining at a little distance. I was reminded of the history of Lot and Sodom.

Breathing a little more freely, we noticed that our enemies had quieted down, and by two o'clock in the morning profound silence reigned. Next day we knew that the attempts would be renewed. It was necessary to take precautions. The local authorities were disregarded, and even insulted. So it was decided to go to Tatuhy and ask the help of higher officials.

We drew up a petition, signed by different persons who were present, and directed to the presiding judge of the circuit. By his order, having obtained a police force of five, I returned after four days, anxious to hear news of the brethren.

Before entering the village, I went first to the house of Sr. Joao Machado, one of the most important men of the place, and there I learned that during the days of my absence the persecuting mob had grown larger and bolder, compelling all the believing families to retire from the village.

These were days of great trial for our brethren of Bella Vista. They left their houses and their business, and some could not provide themselves with what they needed for the journey. In view of these facts we saw that the police force was worse than insufficient to guarantee our liberty.

The brethren agreed that my life was in great danger, and before the enemy learned of my arrival and prepared for a new attack, they determined take me by a round-about

way. It was six at night when we started. The sky, which during the day had been full of clouds, became clear and serene. The guide who accompanied us took us until we had passed the place where we might have mistaken the road, and a little later we were alone, under the protection of God, in darkness, but leaving behind our persecutors. We went slowly, because the roads were narrow and unknown, so that only at two in the morning did we arrive at the station of Conchas. Unsheltered, we waited day-break. Thence I sent telegrams to Tatuhy and Sao Paulo, and by the publication in the papers of the capital the leading facts of this persecution are already known.

We await the action of the president of the province in view of so grave an occurrence."

RELIGIOUS LIBERTY.

THE fifth article of the Constitution of Brazil reads as follows: "The Roman Catholic shall continue to be the religion of the State; all others shall, however, be tolerated, with their special worship, in private houses designated for this purpose, without the exterior form of a temple."

The utmost latitude has always been allowed in the interpretation of this law. The courts long ago construed the "exterior form of a temple" simply to prohibit the use of steeples and bells. Even this restriction has not been rigidly enforced; for the beautiful Methodist church of Rio de Janeiro has a number of miniature spires; while the Piracicaba church of the same mission is adorned with a truncated tower very like a steeple.

There has always been danger, however, that a reactionary Govern-

ment, such as is feared under the Princess Isabella, heir to the throne, might make serious trouble for our infant churches. In fact, a local officer last year attempted to order the Lutherans of a village in Rio Grande do Sul to remove the tower from their church building, threatening the members with criminal process if worship were held in it in its present form.

He was promptly overruled by his superiors. But the occurrence led to a general petition from the Protestants of the Empire for the revocation of the obnoxious article.

On the 5th of October, 1887, Senator Martins, of Rio Grande, introduced a bill in Parliament revoking the fifth article of the Constitution, and the corresponding portions of the Criminal Code, and declaring that there should henceforth be full liberty to all religions to celebrate public worship according to their own forms, so long as there were no violation of public morality.

It was generally supposed that the bill, which was introduced in deference to the Senator's large German constituency, would never be called up.

The recent outbreak in Rio Feio, of which we elsewhere give a full report, seems, however, to have had its influence in stirring up the legislative Assembly, as the measure has already passed two readings, and is in a fair way to become a law. A somewhat extended account of the discussion may be of interest. We cite the leading points from the official journal.

Sr. Candido de Oliveira believed that there might be some opposition

to the project, in favor of which he had already voted. The clause of the Constitution which forbids the exterior form of a temple for the houses in which are celebrated religious services other than Catholic was a relic of antiquity which could not resist the progress of civilization and liberal ideas. Since, however, the Government has a large majority in the lower House, it had seemed best to the orator that the noble Minister of the Empire should be present at the discussion to declare the opinion of the Cabinet. He therefore interrogates the noble Minister if in the schemes of reform of the Government could be included the project under discussion; and if, in view of an affirmative vote in the Senate, the Ministry would agree to carry through the House a measure so necessary for the country.

Sr. Costa Pereira, Minister of the Empire, who had been escorted with the usual formalities at the opening of the discussion to a seat at the right of the President, explained in a few words the opinion of the Government on the subject.

Brazilians generally feel the need of wider religious liberty. He did not see, therefore, any harm in adopting the measure. On the contrary, besides following the example of nations more advanced, it had the additional advantage of assisting immigration, which is to-day our greatest necessity.

No one should say that we are making an innovation. Tolerance in this particular is universal in Brazil. In the provinces of Rio Grande do Sul, Santa Catharina, and Sao Paulo, where the non-Catholics are most numerous, already exist Protestant temples with many adornments, notwithstanding the constitutional restriction. Loss of influence would not follow such an act for the State religion, since Catholicism has inherent force sufficient for its maintenance and propagation.

The *Baron de Cotegipe*, ex-Prime

Minister, observed that, as the noble Minister had well said, liberty to profess any religion other than that of the State is a fact at present existing among us. Even before the adoption of the Constitution in 1819, services of non-Catholics were permitted in houses without the appearance of a temple.

Custom has eliminated the constitutional restriction. There are examples of houses dedicated to non-Catholic services, which have the exterior form of a temple. It is sufficient to recall the fact which occurred in Santa Maria, Rio Grande do Sul.

He would vote in favor of the project in silence, had he not some doubts as to its form, which might lead to the inference in Europe that there is no religious liberty in Brazil, and that a law was necessary to make free the celebration of worship other than Catholic. He thought that simply revoking the various clauses would suffice, suppressing the positive declaration of the project.

If, however, it be clear in its present form, and if these observations of the orator would suffice in case they reach those countries so that no one could have a false idea as to the liberty of worship in Brazil, he would not hesitate to give his vote to the bill just as drawn up.

Sr. *Silveira Martins* observed that the noble senator only objected to the form of the bill, from the fear that it would appear in Europe that Brazil had been subject to religious intolerance. Tolerance is imbedded in the Constitution, with the restriction of non-Catholic services being prohibited in houses of worship having the exterior form of a temple; and that this prohibition should not be null, the Criminal Code has established the penalties for its infringement; so that the police have the right to prosecute offenders, and order torn down houses not in accordance with the Constitution.

There is not, therefore, liberty of worship. The laws only tolerate the celebration of worship non-Catholic. So religious tolerance is a humiliation to the citizen. What the law contemplates and establishes as a natural right, is that each citizen may freely and fully profess the religion which he desires, so long as he does not break the laws of the nation.

So he believes that the law is complete, and drawn up in shape which does not leave the slightest doubt. He adds that it has to-day the seal of the utmost expediency. It is necessary and urgent. To save the country from ruin, there is instant need (1) of liberty of all kinds, (2) of immigration on the largest scale. Clearly, without religious liberty it is impossible to obtain the latter *desideratum*. He insists, therefore, on the adoption of the project.

The *Baron de Cotegipe* had not confounded tolerance of worship with liberty of conscience, as the noble senator imagined. We have complete liberty of conscience. The project only treats of publicity of worship. He agrees that this should be granted. His opinion was that the article of the Code being repealed, it would be perfectly clear that temples could be used for the public services of non-Catholics. But the question is one of form. So he does not insist on his previous remarks, which he might further unfold.

Sr. *Afonso Celso* agrees with the noble Senator from Bahia that it would be inexpedient to draw up the law in such a way as to give occasion to doubt that religious liberty had already existed in Brazil.

There is, however, an alternative more to be avoided, and that is to give the project, which has for its only purpose to secure the publicity of all religious services, such a form as not to exclude all difficulties or sources of embarrassment which hinder such publicity. The illustri-

ous Baron de Cotegipe preferred the simple repeal of Section 276 of the Code to the form in which the honorable Senator from Rio Grande had expressed his thought.

The orator shows His Excellency that this does not suffice to secure full publicity of worship. The article of the Code repealed, still there remains Article 5 of the Constitution of the Empire, which forbids the practice of religions not that of the State in edifices with exterior form of a temple. Therefore if the law were conceived in the terms desired by the noble Senator from Bahia, the purpose of the project would not be realized.

The noble Senator knows that no edifice can be constructed in towns or villages unless its plan be approved by the Common Council. Well, what happens, especially in the interior, where some fanaticism still dominates? There will be no lack of municipal councils which will not permit the construction of any temple, Evangelical or Protestant, with the architectural form of a church, basing their action on Article 5 of the Constitution. [*Expressions of approval.*] It was this fact that had led to the present form of the project. The orator would be very glad if Europe would always have a high opinion of our country. He also desires that we may always so act in all things that public sentiment everywhere may be favorable to us. He declares, however, that when it becomes necessary to settle any question, we should not keep thinking what they are going to think about us in Europe, or any other foreign land. [*Hear! hear!*]

No one, to govern his own household, tries to know his neighbor's opinion. He adopts the plan which seems to him just and reasonable. [*Applause.*]

A Senator asked what objection there could be to omitting the positive declarations, simply repealing both articles.

Sr. Silveira Martins replied that he did not write this bill on his knee. He wished to make a law which should guarantee every citizen the right to profess publicly the religion he preferred.

We have tolerance. We do not have liberty of worship, legally nor really; for here in the very capital of the Empire there are cases of houses without external form of temples being stoned because used for worship by non-Catholics. Although not making a question of form, he thought the present shape the best to reach the desired end; that is, the affirming of the right and perfect liberty of every one in Brazil to profess, without the slightest restriction, the religion of his choice.

Put to vote, the law passed without division, and unamended.

Since commencing this report the evening papers bring the news of the passage of the bill on third reading in the Senate, without further discussion. It now goes to the House.

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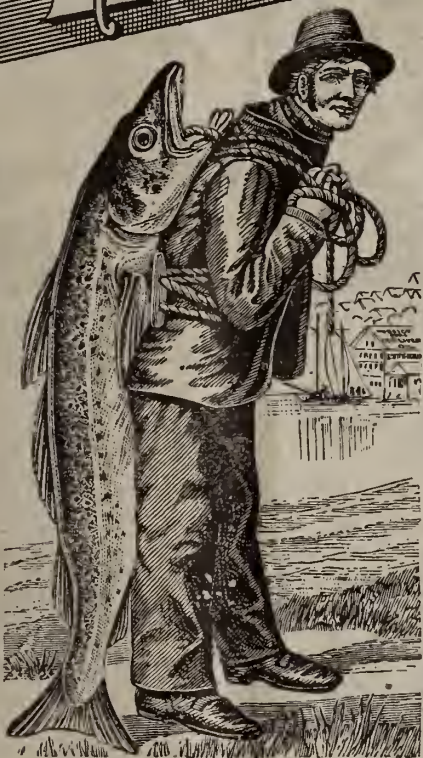
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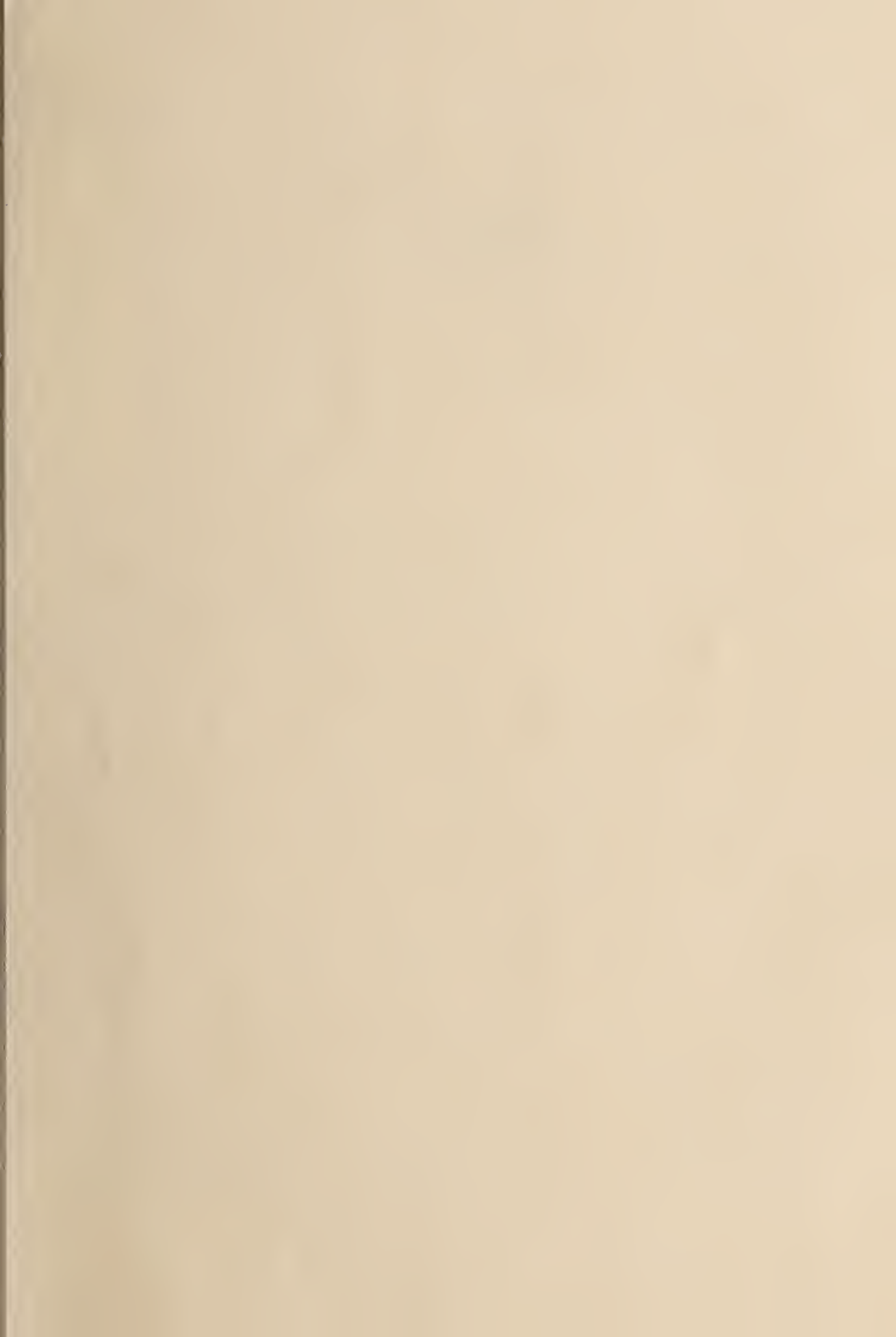
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